ISLAMIC BOARDING SCHOOL STRATEGY FOR LIFE RELIGION FOR SOCIETY TEGAL BREKAT SUPPORT

*1Imam Tazali, 2Amar Ma'ruf, 3Putie Maharani Basa, 4Nanang Lidwan,
5Mohammad Amas Lahat, 6Puspa Fortuna Zulfa
*1,2,3,4,5,6 Universitas Bina Sarana Informatika
Email: *1imam.itz@bsi.ac.id,2 amar.axm@bsi.ac.id, 3putie.pmb@bsi.ac.id,
4nanang.nnl@bsi.ac.id, 5m.amas.mas@bsi.ac.id, 6puspa.pfz@bsi.ac.id

Abstract

Education should produce the next generation through Islamic boarding schools who have the character to take control of the state. It is hoped that it will produce the next generation with strong character to accept the baton of leadership. Education has an important role in shaping society, especially among teenagers who are experiencing changes in themselves. With education at an Islamic boarding school, we can overcome moral problems in teenagers, although not completely, and reduce the problems that are currently troubling a country. There are many worries among educators that internal and external factors are not in control of teenagers' education. One external factor that appears and is very influential is smartphones, which can open sites that are not educational, and an internal factor is the lack of attention of parents towards their children.

Keyword: Strategy, religion , society

Abstrak

Pendidikan seharusnya menghasilkan generasi penerus melalui Pesantren yang memiliki karakter untuk mengambil kendali negara. Diharapkan dapat melahirkan generasi penerus yang memiliki karakter kuat untuk menerima tongkat kepemimpinan. Pendidikan memiliki peran penting dalam membentuk masyarakat, terutama di kalangan remaja yang sedang mengalami perubahan pada diri mereka. Dengan pendidikan di Sekolah Boarding Islam, dapat mengatasi masalah moral pada remaja, meskipun tidak sepenuhnya namun dapat mengurangi masalah-masalah yang saat ini meresahkan suatu negara. Banyak keprihatinan di kalangan pendidik bahwa pendidikan di kalangan remaja tidak terkontrol oleh faktor eksternal dan internal. Salah satu faktor eksternal yang muncul dan sangat berpengaruh adalah ponsel pintar, yang dapat membuka situs-situs yang tidak mendidik, dan faktor internal adalah kurangnya perhatian orang tua terhadap anak-anak mereka.

Kata kunci: Strategi, agama, masyarakat

INTRODUCTION

One important determining factor is that education has an impact on social change. determine and influence social change. The next generation is anticipated to be produced through education, having the fortitude to take the reins of national leadership. Unfortunately, many people think that characters like this are actually a challenge to be found among schoolchildren;

fighting involves a large number of them, drugs, and so on. This situation has awakened the awareness of educators to the need to develop character education (Asrori and Syauqi, 2020).

Thus, education needs a learning strategy, which is an important component of the curriculum, so that there is the adage *"al-thariqoh ahammu min al-maddah" (the* learning strategy is more important than the subject matter being studied). This saying, however, applies more to teachers who have a deep understanding of the topic. However, if there is, it is rich in methodology. If the material falls below learning standards, there may not be a comedian's appearance, which can make students' stomachs turn nauseous. And the substance, the material, is a little and not enough capable to realise the meaning of education itself as "a determined and deliberate effort to create a learning environment, and the learning process encourages student participation in developing their potential for religious and spiritual personality strength, intelligence, moral character, and practical abilities necessary for themselves, society, nation, and country (Dewantoro, 2017).

Meanwhile, the essence of effective learning is that it is not an effective teaching and learning procedure that only concentrates on the results achieved by students rather than how the process is carried out. Understanding and intelligence can be obtained through effective learning. Perseverance, opportunity, and excellence can bring about behavioural changes in their daily lives. . (Fakhrurrazi, 2018).

Seeing the phenomena that occur in this modern era, it is necessary to have institutions that play an active role in realising life today. One of them is an institution that can shape civilised and moral behavior. Islamic boarding school is an Islamic teaching institution that is subculture Indonesian society is in boarding school. Islamic boarding schools are organisations that have very different and sticky characteristics. Intelligence efforts with the state have played a role that has assumed endless decline. Zamakhsyari Dhofier's recommendation for the purpose of Islamic boarding school education is not to pursue the goal of monetary gain, worldly glory, or power but to teach them that learning is only a necessity of commitment to God (Usman, 2013). Therefore, as an educational organisation, Islamic boarding schools also have an important role in forming the character and morals of the students.

Kubang hamlet is a rural community that is often described as a traditional society full of weaknesses, including limited knowledge, an economically backward economy, and poor information. Even so, it is not one hundred percent wrong, but it needs to be understood that in rural communities, there are other things that need to be considered with praise.

METHOD

Method research used by the researcher is method study qualitative by type study studies. References. Types of studies References used for digging deep understanding about a topic or phenomenon by analysing literature, and where are the relevant sources? This research is related to the strategy of boarding school towards life and religion for society in Tegal Brekat Hamlet. As for data, it is obtained through study and analysis of various references such as books, scientific journals, articles, and documents related to the topic under study. The researcher then reads an interesting thread and concludes from the results and study (Aditya et al., 2010).

RESULTS AND DISCUSSION

Islamic boarding schools are actually academic institutions. Indonesia is the oldest country and the birthplace of many academics. In no way does an Islamic boarding school give birth to the famous Islamic community. Apart from that, Prof. Dr. Mukti Ali once said that only Islamic boarding schools practice Islamic teachings, which comes from the Arabic word for accommodation, "funduq." (Islam, Raden, and Lampung, 2017).

Boarding school in a way etymology originates from the words of the students who got it prefix pe- and The word "Islamic boarding school" emerged, and the word "shastri" was created to mean adding the suffix "-an" to the end of the word "student. Meanwhile, CC claims that Berg comes from this word. Shastri, or dala, means someone who knows the holy books of Hinduism. Shastra, which means sacred scriptures, is the root of shastri. Shastra, or religion, is related to science. According to different theories, the word santri comes from Sankrit cantrik, perhaps Javanese for teacher (Abdurrahman, 2020).

The provisions for santri, which Koran teachers translate, are also in Tamil. Sometimes students are also a combination of the words saint (good person) and tra (likes help), so that pesantren can refer to the location of the education of good people or men. The sanctity of Islamic boarding schools so far rests more on the greatness and quality of the kyai who care for them than on the institution itself, namely the breadth and depth of their knowledge, the wisdom of their character, which is admired, their exemplary charitable attitudes, their perceived sincerity in fighting, and their protection of the community at all times. So this is very rarely found in Islamic boarding schools themselves. There are only two institutions with all their institutional equipment. And even if there are still remnants that can be counted on the fingers of one hand, it turns out that many Islamic boarding schools have failed to maintain the weight of their own leadership and are weak in preparing a succession

of kyai who care for them who are on par with the previous ones, let alone surpassing them.

In the Islamic boarding school lifestyle, the most important thing is not just the lessons but also the soul and morals. Islamic boarding schools pay great attention to personality development through instilling morals in behavior. Islamic boarding school is a place to live together to learn to socialise with other people's lives, practice independence, and foster an attitude of mutual cooperation and togetherness, even though they come from different places and regions. Life, as seen from the description of Islamic boarding schools, is outwardly very typical.

In many ways, the Islamic boarding school lifestyle has not changed much over time, prioritising aspects of simplicity, although life outside provides changes in lifestyle and different standards. The Islamic boarding school lifestyle tends to be more ascetic (asceticism). The whole life of Islamic boarding school students is based on principles and atmosphere, from which it can be concluded that the five souls of Islamic boarding school life, or the five pillars of Islamic boarding school life, are:

1. Respect and Ta'dzim

An attitude of respect, ta'dzim, and absolute obedience to the kyai is one of the ideals taught to every student. This obedience is further expanded to include respect for predecessor scholars and the scholars who authored the books studied. This obedience seems more important from a distance than the effort to master knowledge. However, for the Kyai, obedience is one of the components of knowledge that students will learn to master. This respectful attitude can also influence students after graduating from Islamic boarding schools in community life.

Other ethical or moral values emphasised in Islamic boarding schools include brotherhood, sincerity, simplicity, and independence. Islamic boarding schools also instil the values of the five pillars of Islam, namely devotion and commitment: shahada (faith), prayer (five daily prayers), zakat (giving), fasting (during the month of Ramadan), and hajj (a pilgrimage to Mecca for those who are able). Islamic boarding school teachers emphasise religion and morals for each of their students. Moral and ethical education in the sense of good attitudes requires experience, so Islamic boarding schools need to create an environment where religious morals can be learned and can also be practiced to prepare the students for life outside. Usually, students learn morality when reciting the Koran and then apply it to their daily activities.

2.   Brotherhood

Five daily prayers are an obligation in Islam, but sometimes there is no emphasis on the importance of congregation. However, congregation is considered the best way to pray, which is generally required for every Islamic boarding school student. An Islamic boarding school that does not require congregational prayers is no longer considered a true Islamic boarding school (Chirzin, 2006).

According to them, this congregational practice teaches the values of brotherhood and unity, which are two of the values that must be cultivated in an Islamic society.

3.   Sincerity and Simplicity

Moral principles such as sincerity and simplicity were taught independently and lived together. Mark. In some Islamic boarding schools, students sleep on the floor in one room, which usually accommodates six or eight people. This implementation is a reflection of the simplicity and sincerity of the students themselves. More than that, the Islamic boarding school's model of sincerity and simplicity is through the food they eat (Hasanah, 2022). The menu they eat is nothing more than rice and vegetables. Going deeper, even though there is recognition of property rights in practice in Islamic boarding schools, property rights can become commonplace. For instance, sandals are something that anyone can use, even if they only belong to one person. In Islamic boarding schools, students who refuse to lend their belongings will receive ridicule or harsh reminders about the importance of Islamic brotherhood (ukhuwah Islamiyah).

4.   Independence

The value of independence in Islamic boarding schools is realised by taking care of one's own basic needs. The principle contained in independence is to look after and care for oneself without having to be served or dependent on others. In traditional Islamic boarding schools, students usually cook for themselves or for small groups. It is hoped that this implementation can equip students to be independent without too often depending on other people in community life.

5.   Exemplary

Good behavior must also accompany the instructions given to students in order to instill this value. In this case, Kyai is a good role model for the students. So Kyai must also apply

the virtues instructed to the students to himself. For example, to teach the importance of congregational prayer, a Kyai must or needs to be the prayer leader. Apart from teaching religious education, Kyai, as Waratsatul Anbiya, also teaches moral values to the students. This exemplary value also influences the mindset of the students so that they can be role models for their families in the future.

6.   Sufism is the core of ethics in Islamic boarding schools

Sufism (mysticism) is the core of moral teaching in Islamic boarding schools. It is explained in Islam what is known as the "triangle" of the basic sciences of monotheism, fiqh (Islamic law), and Sufism. The essence of Sufism is the instilling of moral and ethical values in students.

Thus, the purpose of Islamic boarding school education is to form people who have a high awareness that Islamic teachings are a comprehensive worldview. Apart from that, this Islamic boarding school is expected to be able to provide products that have a high ability to respond to the challenges and demands of life in the context of existing space and time (Indonesia and the world). (Usman, 2013).

Boarding school is the oldest educational institution in Indonesia, and it has given birth to many clerics. Not a little figure in Islam, born from an institution boarding school. Even Prof. Dr. Mukti Ali said, "There are no born scholars from any institution besides boarding school." The term "Islamic boarding school" originates from Arabic "funduuq," which means accommodation. KMI is a curriculum school model and Islamic teacher education curriculum taken from KMI Pondok Modern Darussalam Gontor, which is a combination of Padang Panjang Islamic Normal School with an educational model cottage Islamic boarding school in Gontor. Religious studies, as taught in some Islamic boarding schools in general, have a system called sorogan taught in classes. At the same time, the santri/female students are obliged to stay in a hostel with a soul-maintaining atmosphere in a lifeboarding school. The educational process lasts 24 hours. Religious studies and general education are balanced over a six-year period. Education skills, arts, sports, organisation, and others are part of the activities of Islamic boarding school students and female students at Islamic boarding schools. Therefore, the boarding school provides a means for students to live independently when they live outside the boarding school and still adhere to the Santri spirit.

KH Ahamah Sidiq once stated that in Indonesia, there is no other education system capable

of encouraging the emergence of ulama apart from the Islamic boarding school education system. In a complete Islamic boarding school, there are factors that greatly influence the growth of students to become prospective ulama, namely:

1. A deep religious environment and atmosphere

2. The example of an impressive Islamic boarding school caretaker, Kyai

3. intensive religious studies lessons

4. simplicity, independence, and togetherness

5. There is no orientation towards formalism.

Islamic boarding school education, which is very clear in the Islamic boarding school environment, includes da'wah activities in various languages, namely Arabic, English, and Indonesian. One of the forms of education in Islamic boarding schools is da'wah, which is a conscious effort to influence other people or parties to do things in accordance with the aims of da'wah. In this case, Islamic da'wah is a conscious effort to change the situation of a person or group so that they do something good in accordance with Islamic teachings.

From a macro perspective, the existence of Islamic da'wah always struggles with the reality that surrounds it. The struggle for the evangelization of Islam from a historical perspective, the struggle of Islamic da'wah to face the socio-cultural realities faced by religion. The first possibility is that the activities of Islamic da'wah are able to have an influence and can change the image of the socio-cultural environment in the sense that they can provide a philosophical basis, direction and outlook on life, behavioural attitudes and encouragement to act, and then the realisation of a new socio-cultural reality that is higher quality and more Islamic. Second, the movement for social transformation has an impact on the da'wah, so its existence, style, and appearance, as well as the work priorities and institutional approach model, require adjustments (Sutisna, Ilmu, and Islam, 2019).

With preaching for Islam thus becoming a tactic in more rural communities that are more in need of guidance and example, they are less interested in discussions because they feel less capable and less informed. The success of the ulama is the main factor in society; their words, attitudes, and actions in their da'wah activities in rural areas and their words and behaviour in forming themselves as a society are more influential than the amount of knowledge they are given. Islamic boarding schools, madrassas, and Islamic boarding schools have a different perspective. very global in its work and external variables,

developments, and contemporary demands (namely the impact of globalization). We can be very sure of many things as we track the expanding development of globalization. People who believe in the function of madrasas, Islamic boarding schools, and Islamic boarding schools for the Islamic community can be sure to have many people spreading Islam in this archipelago (Haningsih, 2008). However, not many of them know when the first Islamic boarding school was founded. Historians also disagree about the beginning of the Islamic boarding school. The existence of Islamic boarding schools cannot possibly separate madrasas and Islamic schools from the growth of Islam in Indonesia. A process that has been gaining momentum over the last 20 years is called globalization. Approaching the new millennium, in a number of fields, there are scientific writings, media, seminar forums, conversations, and discussions from various institutions. Globalisation is a term that is increasingly used, even in Indonesia. The use of other words, such as kejagatan, still lacks representation to cover all the nuances of term use and meaning. The term used to describe it is globalization. The unity of various nations into one whole.

Denotatively, "globalisation" refers to changes in the overall structure. National life influences legal principles, relationships between individuals, social groups, and world perspectives (Hanipudin, 2019). Some of the early Islamic boarding schools only taught yellow books and aimed to produce ulama cadres, then changed by offering formal schools, such as madrasas or schools, which is proof that Islamic boarding schools have experienced a change in orientation. Factors like kiyai, institutions, and dormitories are particularly influential in influencing this change as owners and leaders of traditional Islamic boarding schools and kyai institutions. The interaction of traditional Kyai with other cultures, both directly and through pilgrimages, contributes to reform ideas that are implemented in various activities as well. Modern kyai consider that it is not enough for students to only be equipped with religious knowledge; additional knowledge is needed, which will help them get stuck and must be returned for the sake of society. Several Islamic boarding schools have also introduced formal schools and madrasas to the concept of kyai reform (Haningsih, 2008).

So it is very clear the impact of education in the Kubang hamlet community through Islamic boarding school alumni who bring Islamic teachings to life through preaching and organised assemblies that make the community very humanist in the Islamic religion. Activities that always appear are daily activities in the form of recitations from children, mothers, and fathers. So the impact of Islamic boarding school alumni is very vital for the

community because their actions become role models in society, let alone local village officials. As a religious and scientific educational institution, Islamic boarding schools are the preservers of Islamic knowledge as a whole and in its entirety. as a community educator so that he becomes a driving force, mobilizer, and reformer of the lives of his community. Apart from that, it has an impact on the task of guiding and assisting the Ummah in their inner journey so that they do not get lost in material life by developing their ability to handle increasingly complex problems.

CONCLUSION

Boarding school is an institution with a very Islamic role in Indonesia's independence, so there's no doubt in his dedication. Boarding school is influential on behaviour. Students in public As previously explained, education boarding schools apply values that become provisions for every student to face in public. Islamic boarding schools pay great attention to personality development through instilling morals in behavior. So with their coaching through activity and exercise, good preaching towards students can form capable students and have an impact on the public, Hamlet, and the wicked.

BIBLIOGRAPHY

Abdurrahman, A. (2020) 'History of Islamic Boarding Schools in Indonesia': *INTAJ Scientific Research Journal* , 4(1), pp. 84–105. Available at: https://doi.org/10.35897/intaj.v4i1.388.

Asrori, S. and Syauqi, A. (2020) 'The Contribution of Islamic Education in Reproducing the Social Identity of Indonesian Muslims', *Mimbar Religion Budaya* , 19(November 2011), pp. 13–22. Available at: https://doi.org/10.15408/mimbar.v0i0.17947.

Chirzin, M. (2006) 'Reactualization of Jihad Fi Sabil Al-lah in the Contemporary and Indonesian Context', *Ulumuna* , X(1), pp. 59–80.

Dewantoro, H. (2017) 'Development of the Islamic Religious Education Curriculum in Higher Education', *Journal of Islamic Religious Education* , 13(2), pp. 223–252.

Fakhrurrazi, F. (2018) 'The Essence of Effective Learning', *At-Tafkir* , 11(1), pp. 85–99. Available at: https://doi.org/10.32505/at.v11i1.529.

Haningsih, S. (2008) 'The Strategic Role of Islamic Boarding Schools, Madrasas and Schools in Indonesia', *el-Tarbawi* , 1(1), pp. 27–39. Available at: https://doi.org/10.20885/tarbawi.vol1.iss1.art3.

Hanipudin, S. (2019) 'Islamic Education in Indonesia from Time to Time', 1(1), pp. 39–53.

Hasanah, U. (2022) 'Implementation of the Values of Sincerity and Simplicity in Shaping the Characteristics of Santri', *NIHAIYYAT: Journal of Islamic Interdisciplinary Studies* , 1(1), pp. 29–42. Available at: https://ejournal.tmial-amien.sch.id/index.php/nihaiyyat/article/view/4.

Islam, U., Raden, N. and Lampung, I. (2017) 'BOSANTREN PONDOK: INTRODUCTION Islamic boarding schools which are institutionalized in society, especially in rural areas are one of the oldest Islamic educational institutions in Indonesia.

Sutisna, U., Ilmu, K. and Islam, P. (2019) 'RECONSTRUCTION OF ISLAMIC EDUCATION IN INDONESIA POSTGRADUATE PROGRAM (PPs) RADEN INTAN LAMPUNG STATE ISLAMIC UNIVERSITY 2019 M / 1440 H RECONSTRUCTION OF ISLAMIC EDUCATION IN INDONESIA POSTGRADUATE PROGRAM (PPs) UNIVERSITY ISLAM STATE OF RADEN INTAN LAMPUNG 2019 '.

Usman, MI (2013) 'Pesantren as an Islamic Education Institution (History of Birth, Education System, and Current Development)', *Al Hikmah Journal* , XIV(1), pp. 101–119. Available at: https://journal.uin-alauddin.ac.id/index.php/al_hikmah/index.